Avadhoota Nadananda, Siddhaganj Ashram, Kurnool, Andhra Pradesh, and His Teachings

Info is given under following headings:

Greatness of the Swamiji.....location..his parents..his birth..childhood..young age...spiritual inclinations...His guru...sadhana...travels .. teachings...his temple or Ashram...his main disciples...miracles performed if any ..his written works... or discourses. or teachings.....present state of ashram and daily routines..donation info..any other relavent info..etc

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Ref:, Google Gemini

Here is the comprehensive profile of **Avadhoota Nadananda**, his life, spiritual journey, teachings, and **Siddhaganj Ashram** in Kurnool, Andhra Pradesh:

Greatness of the Swamiji

Avadhoota Nadananda (lovingly called *Guruji*) is a revered saint in the **Avadhoota** and **Srividya** traditions. He is recognized as a rare master connected directly to the mystical Himalayan realm of **Gyanganj** (Siddhashram) and the Dattatreya spiritual lineage. Despite his immense spiritual stature, he is known for extreme humility, accessibility, and motherly compassion. He lives by the motto ***Seva hi mama dharmaha*** ("Selfless service is my true religion"), emphasizing that serving the needy is the highest form of spiritual practice.

He was conferred prestigious titles such as *Peedhathipathi of Kashmira Peedha of Srividya* and *Srividya Kulaagraja* for his decades of research into Srividya geometry and consciousness.

Location

The primary center of his work is **Siddhaganj Ashram**, located in **Kurnool, Andhra Pradesh, India**.

His Parents

He was born into a traditional and orthodox Saktha Namboodiri Brahmin family in Kerala.

- **Father:** Puvapulli Krishnan Namboodiri

- **Mother:** Gangadevi

His Birth

He was born on **Vaishakha Purnima** (the auspicious full moon day in the month of May/June) in Kerala, India. According to accounts, he was born with a distinct bluish hue and did not cry like typical newborns.

Childhood

- **Early Influences:** As a child, he was deeply influenced by a pious elderly neighbor who chanted *"Rama Narayana"* with every breath and told him stories of Prahlada, Dhruva, and Hanuman.
- **Military Schooling:** At age 10, he was sent to live with a maternal uncle—a retired military officer—to attend school under rigid and harsh military-style discipline. The strict environment turned his consciousness inward, causing him to seek emotional and spiritual refuge in the Divine Mother Goddess.

Young Age

During his youth in Kerala, he showed a fiery reformist spirit. He challenged age-old caste rigidities by convincing local temple authorities to open the doors of the Mother Goddess temple to people of all castes and classes. He mingled and ate freely with all sections of society, drawing criticism from orthodox elders. He worked briefly as a newspaper editor and wrote poetry and plays before worldly setbacks shifted his focus entirely toward inner realization.

Spiritual Inclinations

His intense devotion was directed toward **Goddess Sri Raja Rajeswari** through *Sri Vidya Sadhana* at home. Driven by deep spiritual yearning, he left home and traveled to the famous Mookambika Temple in Kollur, Karnataka, where he immersed himself in worship on the banks of the Sauparnika River.

His Guru

- **Primary Guru: Avadhoota Tara Mayee**, a highly revered female master of the Gyanganj / Siddhashram lineage, who guided him through intense disciplines and imparted sacred knowledge.
- **Higher Spiritual Guidance:** He was guided directly by the **Guru Mandala**—the subtle inner council of enlightened masters.

Sadhana

- **Himalayan Tapasya:** Guruji spent over **35 years** in intense spiritual penance (*sadhana*) in the Himalayan mountain ranges. He lived in complete silence and reclusivity under extreme weather conditions, without standard shelter or regular food, quenching his thirst with Ganges water.
- **Srividya Mastery:** He practiced both *Kaula* and *Samaya* margas of *Dakshinachara* in Srividya for over 45 years. He conducted 16 years of deep research into the *Spandas of Sarvanandamaya Chakra* (the subtle vibrations of the central point or *Bindu*).

Travels

He traveled extensively on foot across the length and breadth of India, the Himalayas, Nepal, and Tibet, visiting ancient pilgrimage spots and interacting with secluded yogis and rishis to uncover the esoteric sciences of Srividya.

Teachings

1. **Selfless Service (*Seva*):** Serving the suffering, poor, and neglected is the highest sadhana.
2. **Oneness & Universal Equality:** The Divine Mother resides in all beings equally; caste, gender, and social status are irrelevant on the spiritual path.
3. **Detachment:** True freedom comes from living without ego, expectations, or earthly attachments.
4. **Surrender to the Guru:** Complete trust in the Divine and the Guru's grace cleanses karmic burdens.

His Temple or Ashram

Siddhaganj Ashram in Kurnool serves as the spiritual home and operational hub for Guruji’s service activities. It houses a prayer hall, havan kunds for sacred fires, and dining/kitchen facilities to host devotees and feed the needy.

His Main Disciples

- **Mohanji:** A widely recognized spiritual master whom Avadhoota Nadananda formally initiated and bestowed with spiritual authority and the title of *Brahmarishi* in a ceremony held at Siddhaganj Ashram in October 2016, following instructions from the Guru Mandala.
- A dedicated network of close associates and trustees—including Ramesh, Satyanarayana, Sujatha, and various volunteer teams—who manage the ashram's daily operations and humanitarian initiatives.

Miracles Performed

- **Karmic Absorption:** He is known to absorb the physical illnesses and severe karmic burdens of his devotees into his own body, often enduring prolonged bodily suffering (including battle with physical ailments like cancer) to grant them healing and relief.
- **Visionary Realizations:** During *Savikalpa Samadhi* in his Srividya research, he experienced the revelation of the sacred **CHITI Yantra**, visualizing the fundamental geometry of cosmic vibrations.
- **Weather & Physical Control:** Accounts from fellow seekers describe instances where elements remained subdued around him during intense weather conditions while he remained in deep absorption.

Written Works & Discourses

1. ***Autobiography of an Avadhoota* (Parts I & II):** His primary autobiographical work chronicling his journey from childhood to Himalayan penance, reaching Gyanganj, and living as an Avadhoota.
2. ***Secrets of Srichakra* (2004):** A research-based treatise exploring Srividya, *Samaya Marga*, *Kaula Marga*, and the vibrational mechanics of the Sri Yantra.

Present State of Ashram & Daily Routines

- **Spiritual Rites:** Daily and seasonal rituals including *Abhishekam*, *Archana*, *Parayana* (Siddhakunjika Stotram, Devi Mahatmyam), and ritualistic **Chandi Homams** performed by traditional Kerala Namboodiri priests following the Parasurama tradition.
- **Annadaanam (Food Distribution):** Regular free meal serving to visitors, sadhus, and underprivileged communities. Guruji himself often participates in cooking, serving, and cleaning alongside volunteers.
- **Community Outreach:** Coordination of health camps, child welfare programs, and daily morning food distribution to homeless individuals in surrounding regions.

Donation Information

Siddhaganj Ashram and its affiliated social welfare samitis are non-profit, voluntary organizations. Operations rely on voluntary contributions (*dakshina* and donations) from devotees to cover daily food distribution, medical camps, Chandi Homams, and facility maintenance. Donations are handled directly through the ashram's administrative trustees at Kurnool.

Other Relevant Information

- **The Celestial Bowl (*Kappar*):** Guruji possesses a sacred mendicant bowl (*kappar*) passed down through seven legendary masters of Gyanganj, including Bhagawan Nityananda of Ganeshpuri, which he keeps with great reverence.

Ref: GrokAI

Avadhoota Nadananda, Siddhaganj Ashram, Kurnool, Andhra Pradesh, and His Teachings

Avadhoota Nadananda **(also referred to as Guruji or Swami Nadananda)** is a contemporary Avadhoota (a highly realized, unbound spiritual master who lives in complete detachment while often engaging in selfless service). He is recognized as the 48th Pontiff of the mystical Gyanganj (a subtle/spiritual realm or training center for Siddhas in the Himalayas/Tibet region, guided by figures like Mahavatar Babaji). Shirdi Sai Baba is noted as the 37th in this lineage.

He is an authority in **Samaya Marga (internal path) of **Srividya** (worship of the Divine Mother as Lalita Tripurasundari, blending Kaula and Samaya traditions with Advaita realization) and Keralacharam.** His life emphasizes *Seva* (selfless service) as a core spiritual practice: "Seva hi Mama Dharmaha" (Service is my dharma). He focuses on helping the suffering, poor, and marginalized rather than rigid rituals.

Greatness of the Swamiji

Avadhoota Nadananda is revered for transcending ordinary boundaries to achieve profound spiritual realization. He embodies the Avadhoota ideal: complete inner detachment, living by divine will, while actively serving humanity. He took on severe penances, researched Srividya deeply (including vibrations of the Sri Chakra Bindu), and leads through example—cooking for the poor, washing dishes, organizing aid, and initiating sincere seekers. Despite physical challenges (e.g., advanced lung cancer he reportedly absorbed from another), he remains energetic, loving, and dedicated to wiping tears from the world. Disciples and visitors describe his presence as motherly, protective, and transformative; he connects people to the Guru Mandala (lineage) and emphasizes oneness through service.

Location

Siddhaganj Ashram (also spelled Sidhaganj) is in Kurnool, Andhra Pradesh, near the Tungabhadra River (in Vishnu Township). It serves as a base for seva activities, festivals, homas, and community service.

His Parents

Born to Puvapulli Krishnan Namboodiri and Gangadevi in a traditional Shakta Namboodiri family in Puvapalli Illam, Travancore, Kerala.

His Birth

Born on Vaishakha Purnima (full moon day in June) with a blue hue; he did not cry like typical infants.

Childhood

Raised in an orthodox joint family with ancestral ties to rulers. Influenced deeply by his grandmother's widowed younger sister, who chanted "Rama Narayana" constantly and shared devotional stories. At around age 9-10, a visiting sadhu's appearance and blessing with a kappar (begging bowl) sparked dreams of renunciation. Sent to live with a strict military uncle for schooling, he faced discipline that turned him toward the Mother Goddess (Durga) for refuge. He carried her picture in textbooks.

Young Age

In youth, he rebelled against caste restrictions, advocating temple access for all and mingling across castes. Worked as a newspaper editor and wrote poetry/plays but faced failures that deepened his spiritual turn. Worshipped Sri Raja Rajeswari and intensified Srividya sadhana at home before leaving for realization.

Spiritual Inclinations

Early pull toward truth-seeking to alleviate worldly misery. Strong devotion to the Divine Mother (Mookambika, Durga, etc.). Dreams of Himalayan travels and sanyasis. Turned fully after family/ societal constraints highlighted inner emptiness.

His Guru

Avadhoota Tara Mayee Ma (of Mookambika/Kollur area), a perfect Avadhoota living in the forest. He met her after a divine vision of Mookambika Devi directing him. She gave him the kappar (begging bowl, linked to lineage including Babaji), strict instructions (no begging, no money, accept what comes or fast spontaneously, live by divine will), and guided his transformation. She promised constant presence.

Sadhana

Intense Himalayan penance in reclusion—minimal food/shelter, drinking Ganga water, silence, and tapas for years. Extensive Srividya research/practice (Kaula + Samaya) over decades, leading to realization and titles like Srividya Kulaagraja and Peethathipathi. Travels as a parivrajaka (wandering monk) experiencing all conditions. Achieved high states, including connection to Gyanganj.

Travels

Wandered extensively across India, Himalayas, Nepal, Tibet (via Sikkim/Arunachal), meeting scholars and rishis. Lived among the suffering in cities, pilgrim sites, slums, etc., to understand and serve. Journeys detailed in his autobiographies.

Teachings

- **Seva as path to realization**: Serve the suffering (they are God); "The suffering people are my gods." Empower rather than create dependency.

- **Guru bhakti and surrender**: Follow Guru's words through deeds; Guru is the light to Self-realization. No "why/how"—trust the lineage.

- **Advaita/Oneness**: Realize the Self beyond body-mind; everything is consciousness. Experience the universe in an atom.

- **Practical spirituality**: Rituals for beginners; true path is selfless action. No caste/religious divisions—humanist focus. Humility, purity of heart essential for service.

- **He does not preach rigid philosophy but guides through experience, bhajans, initiations, and examples. Emphasizes melting karma through service and Guru grace.**

His Temple or Ashram

Siddhaganj Ashram in Kurnool is the central—site for festivals (Navaratri, Datta Jayanti, Gurupoornima), homas, satsangs, and seva. It supports community activities like medical camps, education, and aid. Associated with Ashraya Trust for broader service (e.g., aid to Srisailam pilgrims, leper colony support).

His Main Disciples

He has devotees and teams across places like Kurnool, Dhar, Bangalore, Visakhapatnam, etc., who engage in seva. **Specific prominent names (e.g., those writing blogs or organizing) include figures like Balasubramaniam Gollapalli, Malleswari Kameswaran, and connections to broader circles (e.g., Mohanji, who received blessings and titles). He initiates sincere seekers in Srividya and other practices.**

Miracles Performed (If Any)

Many anecdotes exist, though he remains humble. Examples include healing, protection, absorbing others' illnesses (e.g., cancer), divine provisions during travels, influence over elements, and fulfilling needs spontaneously. One noted: seemingly impossible feats tied to his realization. His presence itself is described as miraculous by devotees.

His Written Works or Discourses/Teachings

- **Autobiography of an Avadhoota** (two volumes/parts): Detailed honest account of his journey, vulnerabilities, sadhanas, and experiences. Highly recommended.

- **Books on Srividya**: *Secrets of Sri Chakra*, *The Science and Essence of Srividya* (from research on Bindu vibrations).

- **Discourses on Devi Bhagavatam, Chandi Paath, etc., during festivals**. Teachings shared via satsangs, blogs, and seva activities.

Present State of Ashram and Daily Routines

The ashram remains active with seva, festivals, homas (e.g., Shanti Homam), satsangs, and community support. Guruji leads or inspires activities like feeding the poor, medical aid, and spiritual programs despite health challenges. Routines include morning/evening practices, service to locals (e.g., leper colony), pilgrim aid, and bhajans/dance during events. It operates humbly with volunteer support.

Donation Info

Focus is on *Seva* via **Ashraya Trust** (Plot No. 294, Vishnu Township, Kurnool). Donations support medical assistance, education, food/water for the poor, leper care, pilgrim aid, etc. Emphasis on genuine need; no heavy solicitation for personal luxury. Contact via ashram/trust channels (specific numbers may be available on associated sites or local inquiries). He does not beg for personal needs.

Any Other Relevant Info

- He has a biopic-style documentary *The Stranger*.

- Strong emphasis on humility, integrity, and Guru lineage respect.

- Continues working "for the next 300 years" in subtle form even after leaving the body.

- Associated with Srividya Gyana Peetham and other initiatives.

Information is drawn from his autobiographies, devotee accounts, and official/associated websites. For the latest or direct engagement, visiting the ashram or contacting through known devotees is ideal, as activities evolve with needs. His life exemplifies that true spirituality merges inner realization with outer compassion.

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Explore Srividya Samaya Marga:

****Srividya Samaya Marga** (also called Samayachara or Samaya Marg**) is the **internal** or meditative path within the Srividya tradition of Shakta Tantra. It focuses on the worship of the Divine Mother (primarily as Lalita Tripurasundari) through inner visualization, Kundalini yoga, and direct experiential realization of non-duality (*Advaita*), rather than external rituals.

Core Philosophy and Distinctions

Srividya overall is a sophisticated Goddess-centered system centered on the **Sri Chakra** (or Sri Yantra), a geometric diagram representing the cosmos, the Divine Mother, and the union of Shiva-Shakti. It uses mantras (especially the 15- or 16-syllable Panchadashi or Shodashi mantra), yantras, and meditative practices to achieve liberation (*moksha*) and siddhis.

- **Samaya Marga (Internal)**:** Emphasizes *antaryaga* (internal worship). The practitioner visualizes and worships the deities of the Sri Chakra within the subtle body (chakras, especially from Muladhara to Sahasrara). It aligns closely with Vedic principles and Advaita Vedanta, aiming for *Brahmi sthiti* (abiding in Brahman) or *Nirvikalpa Samadhi*. It is considered suitable for those with higher qualification (*adhikara*), promoting purity, meditation, and direct experience of oneness. Worship occurs in the Sahasrara (crown chakra) as the union of Shiva-Shakti.
- **Kaula Marga (External)**:** More ritualistic, involving external puja with the Sri Chakra (physical yantra), offerings, and sometimes elements associated with left-hand (*Vamachara*) practices in broader Tantra. It can focus on the Muladhara chakra and gratification of desires alongside spiritual growth.

Samaya is often linked to **Dakshinachara** (right-hand path) and is championed by figures like Lakshmidhara (commentator on *Saundaryalahari*) and integrated into South Indian traditions, especially Kerala Namboodiri lineages. It is viewed as more "orthodox" or Vedic-compliant compared to some Kaula forms.

Many lineages, including those connected to Avadhoota Nadananda, integrate **both Kaula (external rituals + bhavana) and Samaya (internal Kundalini yoga)** for a balanced, practical Advaita path.

Historical and Scriptural Context

- **Lineage/Parampara**: Traced from Sadashiva → Dattatreya → Parashurama → Adi Shankaracharya and Namboodiri traditions (Keralacharam or Kadi Vidya). Shankaracharya is a key exponent for its Advaita integration. Chaturamnaya Mutts (Shankaracharya institutions) and certain Smarta Brahmin practices follow it.

- **Key Texts**:

  - *Parashurama Kalpa Sutra* and *Nityotsava* (core for rituals and krama).
  - *Bhavanopanishad* (emphasizes internal worship).
  - *Saundaryalahari* (by Adi Shankara) — poetic praise of the Goddess with deep Tantric implications.
  - **Others**: *Lalita Sahasranama*, *Trishati*, and commentaries on Sri Chakra.

Practices in Samaya Marga

Initiation (*diksha*) is essential, typically *krama deeksha* (stepwise) under a qualified *poornabhishikta* (fully realized) guru. Practices progress gradually:

1. **Mantra Japa**: Recitation of Bala (beginner), Panchadashi, or Shodashi mantras. Focus on inner vibration and meaning.
2. **Antaryaga and Visualization**: Mentally constructing the Sri Chakra in the body. Worship the nine *avaranas* (enclosures) with their yoginis and presiding deities internally. Culminates at the Bindu (central point, Sarvanandamaya Chakra) representing ultimate bliss and unity.

3. **Kundalini Yoga**: Awakening and raising Kundalini through chakras, uniting Shiva-Shakti in the Sahasrara.
4. **Nyasa, Mudras, and Bhavana**: Placement of mantras on the body (physical or mental) and cultivating devotional feeling (*bhava*).
5. **Meditation on Sri Chakra**: Contemplating its geometry as a map of consciousness and the universe. Advanced research (e.g., by Nadananda) explores its vibrational aspects (spandas/pulsations balancing the cosmos).
6. **Integration with Seva and Daily Life**: In living masters' teachings, combined with selfless service, bhakti, and humility for grounded realization.

The goal is *Soham* ("I am That") — realizing the Self as identical with the Divine, dissolving duality.

Significance and Modern Context

Samaya Marga offers a profound, introspective path for householders and renunciates seeking direct experiential Advaita without heavy external dependencies. It is esoteric and requires strict discipline, purity, and guru guidance to avoid pitfalls. Masters like Avadhoota Nadananda highlight its research depth (e.g., Bindu vibrations) and practical application through seva as an expression of realized oneness.

Caution: Srividya is a *rahasya* (secret) vidya. Practices, especially higher initiations, are traditionally guarded and transmitted only by authorized gurus to prepared disciples. Self-study of mantras or yantras without guidance can be ineffective or risky.

For deeper exploration, **refer to Nadananda's works** (*Secrets of Sri Chakra*, *Science and Essence of Srividya*, his Autobiography) or classical texts under proper instruction. It beautifully bridges Tantra, Yoga, and Vedanta for ultimate freedom.

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Ref: perplexityAI

Avadhoota Nadananda, Siddhaganj Ashram, Kurnool, Andhra Pradesh, and His Teachings

About Avadhoota Nadananda, Siddhaganj Ashram, Kurnool, Andhra Pradesh, and His Teachings:

Here is a structured, content-ready overview of **Avadhoota Nadananda and Siddhaganj Ashram, Kurnool**, based on the available information gathered so far [2][4][8].

Greatness of the Swamiji

Avadhoota Nadananda is described as a highly realized spiritual master associated with **Samayachara Srividya** and a life dedicated to service, penance, and spiritual upliftment

[4][8]. Sources portray him as someone who combined deep inner realization with active compassion for suffering people, often emphasizing that service to humanity is itself spiritual practice [8]. He is also linked with the idea of **Gyanganj/Shambhala**, and some accounts present him as a pontiff connected to that mystical lineage [3][5].

Location and Ashram

The main place associated with him is **Siddhaganj Ashram, Kurnool, Andhra Pradesh**, where he is reported to stay mostly and where spiritual gatherings and fire rituals have been conducted [3][7]. A video source specifically mentions “all activities of Kurnool Siddhaganj Ashram” under his guidance [1]. The ashram appears to function as an active spiritual center for devotees who gather for darshan, homams, and festivals such as Guru Purnima [1][7].

Birth and Early Life

One source says he was born in a **traditional Namboodri family in Kerala** [4]. Another account says he renounced life from a **remote village in Kerala** and then moved into intense sadhana and travel [8]. Publicly available sources in the material gathered here do not give verified details about his parents, exact birthplace, or childhood years [4][8].

Spiritual Inclinations

The available accounts consistently describe a strong early urge toward renunciation, truth-seeking, and inward discipline [4][8]. He is said to have left home, wandered, and undertaken penance in Himalayan forests before expanding his spiritual work across India [8]. His life is presented as one that moved from personal realization to compassionate action among the poor, the sick, and the marginalized [8].

Guru and Sadhana

The sources collected here do not clearly name a conventional human guru for him [4][8]. Instead, the emphasis is on his own realization through rigorous **sadhana**, including deep penance, spiritual discipline, and Srividya practice [3][4]. He is described as an authority in **Samaya Marga / Srividya** and **Keralacharam**, which suggests a strong ritual and philosophical training [4].

Travels and Service

After renouncing worldly life, he is said to have traveled across India, forming groups of people who followed his philosophy of **“Service to mankind is service to God”** [8]. His work reportedly included helping people in streets, slums, hospital wards, and bus stands, as well as feeding the needy, arranging medical camps, and supporting children [8]. This practical service aspect seems to be one of the strongest themes in the available descriptions [8].

Teachings and Philosophy

His teaching style is presented as both philosophical and practical: inner realization should flower into compassionate action [8]. He is associated with **Srividya**, **Samayachara**, and the idea that spiritual power should be used for the upliftment of suffering people [3][4][8]. A recurring message in the material is that devotion, discipline, and service are not separate; they are part of one living spiritual path [8].

Ashram Life and Routines

The ashram appears active with regular spiritual activity, including **homams**, devotional gatherings, and festival observances [1][3][7]. One video mentions a **Shanti Homam** conducted at Sidhaganj-Kurnool, indicating ritual practice at the center [3]. However, the gathered sources do not provide a verified daily schedule, donation structure, or a published routine sheet for the ashram [1][3][7].

Disciples and Followers

The available material shows that devotees and followers come from various parts of the country for blessings and events, especially around Guru Purnima [7]. One source mentions that he worked with teams who understood and followed his philosophy of service [8]. Specific “main disciples” are not clearly established in the material gathered here [7][8].

Miracles and Special Powers

Some sources and video descriptions attribute extraordinary spiritual powers to him, including strong intuitive force, healing influence, and other siddhi-like qualities [3]. These claims are devotional in tone and should be treated as faith-based accounts rather than independently verified historical facts [3]. The material does not provide a careful, documented list of miracles from reliable primary records [3].

Writings and Discourses

One source refers to his **autobiography in two parts**, which suggests he has written or dictated personal spiritual reflections [3]. The gathered material also points to discourses centered on truth, service, inner awareness, and disciplined sadhana [8]. I do not yet have a confirmed list of all his books, formal publications, or archived lectures from the sources available here [3][8].

Present State of the Ashram

The ashram appears to be functioning and hosting activities, with recent references showing ongoing spiritual events and guidance associated with Guruji [1][3][7]. That said, the current administrative details, visitor timings, accommodation rules, and donation procedures were not clearly available in the sources gathered here [1][7]. If you are preparing an ebook or presentation, this section may need a fresh direct-source verification from the ashram itself.

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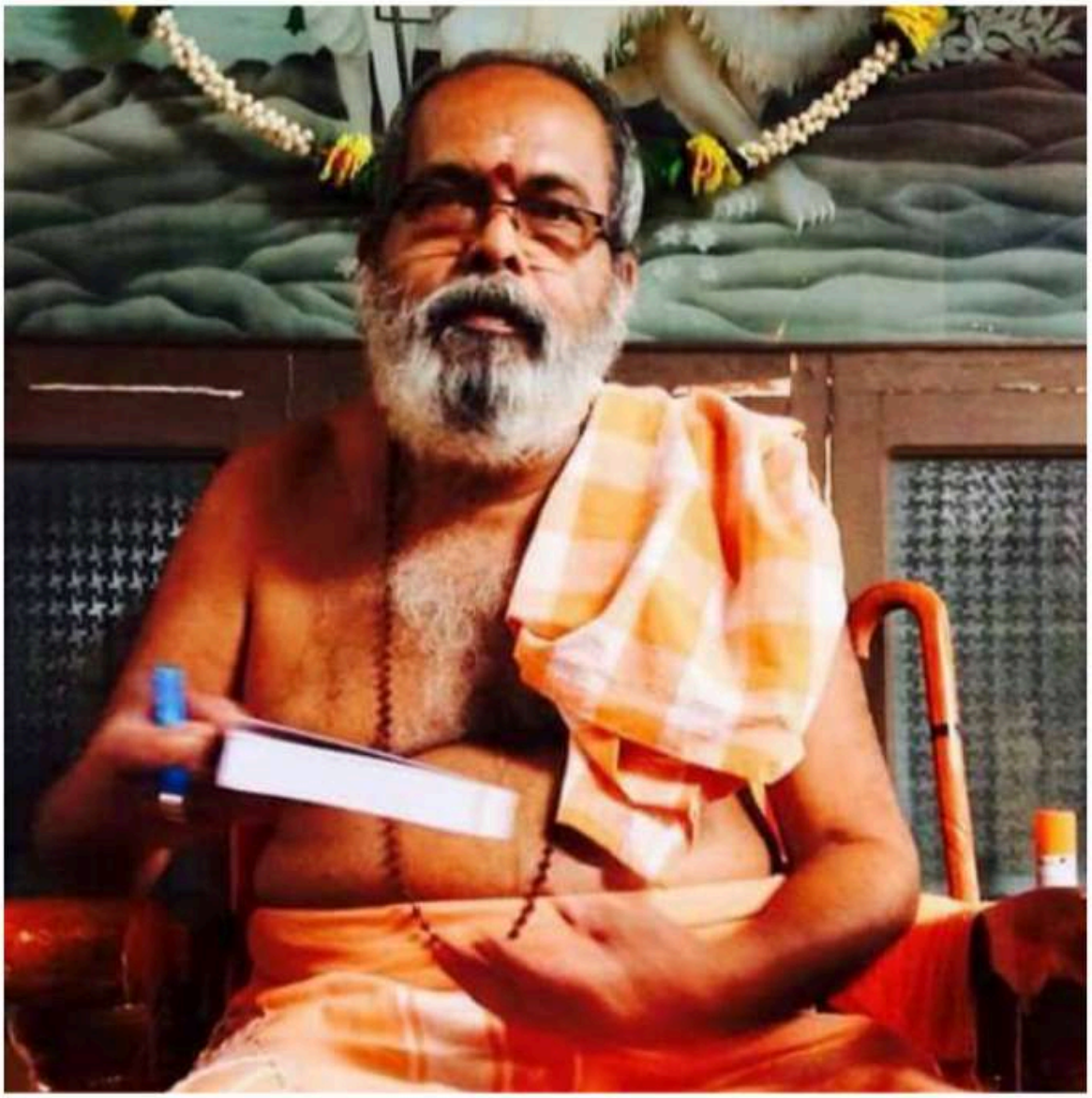
Photos



AN AVADHOOTA WITH A VISION AND A MISSION

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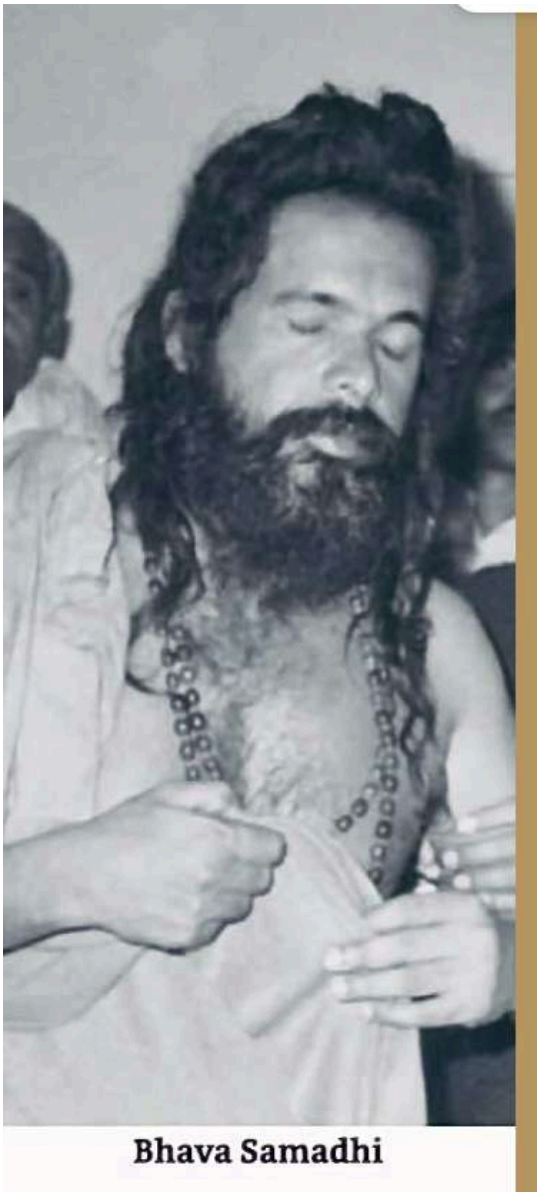


Bhava Samadhi

Overview and Significance

Avadhoota Nadananda is a spiritual master who transcended physical, emotional, intellectual, and spiritual boundaries to climb to an Everest-like pinnacle of awareness that only a few can effectively achieve to become the **48th Pontiff of mystical Gyanganj.** Gyanganj is located deep in the recesses of Tibet, now within the borders of China. **It can be called the causal layer of the earth – the abode of Siddhas guided by the ageless Master, Mahavatar Babaji.** It also worth noting that Shirdi Sai Baba was the 37th pontiff of Gyanganj.

Avadhoota Nadananda has as his prime possession the begging bowl (called kappar) that his Guru, **Avadhoota Tara Mayee**, gave to him, which she inherited through generations of Avadhutas. Many centuries ago, this very bowl had been carried physical in the hands of the same Babaji, who is also known as Mahatapa in the Avadhuta tradition!

Born into a traditional Shakta Namboodiri family in Puvapalli Illam in Travancore, Kerala, the young Nandananda developed an intense yearning to seek the ultimate truth that could free the whole world from misery. **Later, deep in the mountain ranges of the Himalayas, in absolute reclusivity and silence, without sufficient food, shelter, and cloth, and only quenching his thirst with Ganga water, he remained in intense penance for many years to realise and establish himself in that Ultimate Truth.**

Tara Mayee instructed him thus, '**Do not beg. Do not accept or carry money. Give yourself completely to the will of destiny and grace. If food comes to you, consume whatever the type of food is; if not, observe spontaneous fasting. Do not go in search of food. Whatever you need will be provided by the tradition through nature or some hands. Do not compromise your integrity and the integrity of the tradition. I shall be with you.**' In this mode, he traveled through the rugged terrains of the Himalayas with no money and few possessions.

Nadananda traveled through the same terrains of happiness, sorrows, accolades and betrayals, just like any of us. He did not stop. He did not rest. Neither did he procrastinate nor give up on his efforts, and nor did he get disheartened by the hardships associated with his purely spiritual journey. Instead, **he traveled beyond his own boundaries. He touched the realms of existence that have made him into an Avadhuta – which is a state of existence that is absolutely unfathomable for most of us.**

Such saints exist among us, yet often invisible to gross eyes. We need extreme subtlety as well as grace to come across them and more so to recognise them. If they reveal themselves, it is only to guide us. Avadhoota Nadanandaji is a true master, innocent as a small child, a spiritual titan, a remarkable Guru, and a humble human being. He has touched hundreds of lives – he is a true saint without any pretensions. Guruji – as everyone affectionately calls him is humble, simple, straightforward, and exceptionally and palpably loving. His love is unmistakable, and his energy, motherly. Strict and severe when needed, caring and selfless otherwise. He loves his disciples like a mother. He sings and dances even though he suffers from fifth-stage lung cancer, which he took over from a woman who had been dying. Nobody will even guess that his body is in so much pain, yet his mind has no suffering.

His entire life has been given over to service of others (and often towards the undeserving). **He never displays his state of body nor his real spiritual stature, and his grace is such that no good-hearted person who visits him ever leaves empty-handed.** But if someone tries to outsmart him or lie to him, that person could lose even whatever he has. His energy matches that of a teenager. He rests only for a few hours every day and keeps working for the welfare of the poor and helpless. He protects his disciples.

He has said:

*'**Even if I leave this body, I shall be on earth and will work as I do now, without change for the next 300 years. I will be as tangible as I am now.**'*

The world may not understand a saint who exists to wipe the tears of the world despite his own pain. Only when one is capable of doing that, he becomes complete. And one need not become a renunciate to attain that. Anybody can do that.

His message is: '***A person who lives for himself is a beast. A person who lives for others is Bhagavan. Be a Bhagavan**, be the Almighty, be the Self. At every moment, I gaze into the residue of karmas of my disciples. My every message is to melt it to merge with the Ultimate. **The Guru is the embodiment of compassion. He watches for a grain of goodness or humility so that He can reward it with tons of grace.** Deserve the grace of Guru by helping the weak and the poor, the diseased and the downtrodden.'*

A biopic documentary drama film on the life of Avadhoota Nadanandaji titled 'The Stranger', directed by Praveen Menon, was released in 2019, with narration in English by Brahmarishi Mohanji. The title is indicative of one who lives in solitary amidst many.

Similar to how the gods or devatas churned the ocean to get the nectar (amrit), Avadhoota Nadanandaji has churned the 'Ocean of Srividya' [Srividya is a Hindu religious system devoted to the Goddess as Lalita Tripurasundari] through research for sixteen years and reached the 'Inner Bindu' – the cause of the causes, the 'Brahmic stithi', which represents a state of total grounding within the Absolute Reality. It was, of course, a strenuous task, as the amrit or nectar of Srividya is ready to be served only to the eligible ones.

For his forty-five years of practice and research in Srividya in both Kaula and Samaya schools of Dakshinachara (Right-hand path – technical term used to refer to Tantric sects that do not engage in heterodox practices), he was conferred with the title 'Peethathipathi' (authority) of Kashmira Peetha of Srividya. Presently Swamiji is the Head of 'Srividya Gyana Peetham,' Kathua, Jammu, and Kashmir, and 'Srividya Anusandhan Nyas' in Panipat, Haryana. **Nadanandaji was bestowed with the title 'Srividya Kulaagraja' by high authorities of the Srividya tradition for his 12 years of research on 'Spandas of Sarvanandamaya Chakra' (Vibrations on Bindu).**

Nadananadaji has traveled extensively all over India, especially in the Himalayas, Nepal, and Tibet, to meet rishis and scholars of Srividya with regards to his research work. His journeys, revelations, and sadhanas over thirty-five years are chronicled in his autobiography in two volumes. They are a treasure to any seeker on the way forward and for the common person as a guide when faced with the tough questions of life

Life History

Early Years

Avadhoota Nadanandaji was born on Vaishaka Purnima day, the full moon day in the month of June, to Puvapulli Krishnan Namboodiri and his wife Gangadevi in Kerala, India. He was born with a blue hue and did not cry like other babies.

Raised in a simple but very orthodox joint family, whose ancestors had been Samantha rulers (rulers of places), his grandmother's widowed younger sister greatly influenced him in childhood. She was a pious old lady who chanted the mantra 'Rama Narayana' with every breath and enthralled him with stories of Hanuman, Prahlada, Dhruva, and others, and also taught him by example.

One day, at about the age of nine, he had just returned from school near his parental home, and as usual, his elder sister was feeding him the typical South Indian meal of rice, yogurt and papad. Suddenly a saffron-clad sadhu (saintly person) appeared in front of the home's courtyard, asking for alms. His mother invited him with utmost devotion and requested him to sit on the verandah so that she could serve him. He watched the sadhu as he held out a black bowl (called 'kappar,' used by sadhus), and his mother served rice, vegetables, papad, and pickles into it. He then took out another small bowl from his shoulder bag in which he requested water. When the sadhu was done eating and was putting back the kappar into his shoulder bag, the 10-year old Nadananda asked in all innocence, '**Swami, will you please give me this bowl?**' The sadhu gazed at him, then broke out into a beautiful smile and spoke in Hindi, '**O son! One day this will come to you. You will certainly get this**

kappar!‘ His sister translated the sadhu’s words for him into Malayalam. Then, before leaving, the sadhu placed his hand on the child’s head and uttered something in Sanskrit.
Avadhoota Nadananda writes in his autobiography that, after meeting this sadhu, he would often dream of leaving home and traveling to distant places to be like that sadhu. He would visualise himself being at the foot of a snowclad hill, on the banks of mighty flowing rivers, in dilapidated temples in the company of sanyasis (renunciates) with matted hair and beards covering their bodies, chanting something in strange tongues.
At the age of ten, he was sent to live with his maternal uncle, a retired military man, to attend a better school far from home. He suffered much from an atmosphere of strict and often cruel military discipline at that tender age. **The negative psychological feelings began to tilt the direction of his consciousness, and he turned to the Mother Goddess for refuge.** This was the real birth of the spiritualistic tendencies within the heart of the young Nadananda. He would keep between the pages of his textbook a picture of Durga, the Mother Universal. Though he was brought back home after a stay of four years, there now was an unrepairable gap of emotional emptiness and a loss of intimacy between him and other members of the household.
In his youth, village elders treated him as a rebel born in their village to destroy the traditions after he convinced the authorities of the local temple of the Mother Goddess to open it up to all classes of people. He proved his point that no valid yardstick of authentic nature decides how anybody is great or small before the Mother of the Universe and that it was a time to change the age-old blind traditions. But most of the villagers, those who wanted to move along with the changing times, were with him. He mingled and ate with people of different castes, which was frowned upon by those in the orthodox Nambudiri caste to which he belonged. For a while, he worked as an editor for a weekly newspaper and wrote poetry and plays. **He writes in his autobiography that it was an immeasurable grace that he did not succeed in those lines of work. In the heat of repeated defeats faced in his undertakings, his inclinations started turning towards spirituality. He worshipped the deity Sri Raja Rajeswari during his Sri Vidya Sadhana (practice) at home. With time, this intensified until he decided to leave home in search of the Self, with the blessings of his parents.**

Leaving Home and Meeting His Guru

He traveled by bus to the town of Kollur in Karnataka, where the famous and ancient temple of Goddess Mookambika is located, on the banks of the river Sauparnika. After bathing in the river, he went to the temple to have the darshan of the Divine Mother, who he had been worshipping thus far as Srividya. As he stood before the sanctum sanctorum (*garbhagriha*) of the temple, he saw a beautiful, long-haired woman with the round vermilion mark on her forehead, clad in a yellow sari and blouse. She was gazing at him intently. Instead of looking at the idol of the goddess, his eyes were glued to the graceful woman. She proceeded to do a *pradakshina* or circumambulate the *garbhagriha*, and he could not help but follow her. Just as she reached the back wall, she turned and looked back at him with a lovely smile and said, ‘**Go to the verandah of Sri Ramakrishna Yogashram. Your Guru will meet you there.**‘ Then stepping forward, she disappeared into the *garbhagriha*. **It was at that point that he realised that she was none other than Amma (Mother), Devi Mookambika herself!**

As instructed, he went to the Ashram and, after fifteen days of staying on the verandah of the ashram, one day an older woman clad in a loose robe, with short hair, a stick in one hand and a tin box in the other, walked towards the verandah. She came near him and sat down. But because she looked dirty and disheveled, he moved away swiftly because of the ego of his Namboodri background. She was talking to herself like mad people do, and alarmed, he moved away. **The old monk at the ashram cautioned him about going near her, saying that if she got angry, one could lose everything he had, but if she were happy, one would be blessed with good fortune.** He was struck at hearing this and got up to prostrate on the ground before her, but she laughed and said, '**Oh, you are from a Brahmin family, and I'm only a beggar like you think. So, how can you do *namaskaars* (prostrate) before a beggar? You will lose your caste, go away, get lost!**' Yet her face only showed affection. Suddenly at that moment, he recalled the words from fifteen days before. **Saying '*Sri Sri Gurudevyai namah',* he did a full-body prostration (*saashtaang namaskaar*) before her. She took her stick, beat him once on the shoulder, and swiftly left the verandah, walking towards the Sauparnika River. Without hesitation, he followed her, like a calf following its mother's footsteps.**

The woman, who was Avadhoota Tara Mayee, entered the river, crossed, and went to the other bank. She kept walking in the rain, moving deep into a forest, and he, too, followed her. Though the dark, dense forest had many wild animals, it was very tranquil and beautiful with scenic views and a salubrious atmosphere. Having realised his apprehension, Amma fondly told thr young Nadananda, '**Don't be scared of these animals. Never nurture fear or hatred but rather give love to all creatures. If you start loving them, they, in turn, will love you.'** Thus he learned the early lessons and the science of love and compassion from his Guru, Tara Ma.

She lived there under one particular big tree in the rain, hot sun, and even cold weather, day and night, except when she went for morning ablutions or to the temple for taking alms or bhiksha. She spoke only rarely. Once on sighting a just-bloomed violet flower which had a few bees buzzing around it, she said to him, '**I want you to be like this flower with bees around it.**' Later on in life, he realised the import of that remark when he had became like such a flower himself, giving the nectar of spirituality to his disciples. She never gave him lectures, and he used to sit near her, looking at her lotus feet for hours and hours. She would go to the temple for bhiksha when the bells rang around noon. On returning, she would whistle. **Upon hearing her whistling, many animals would gather around her, and she would feed those rabbits, serpents, crows, pigeons, tiny ants, etc. After feeding each of them thoroughly, she would feed him a handful of whatever she had received in the bhiksha directly into his mouth.** Finally, whatever was left (not even half a handful), she would eat. This continued until the end of his stay with her.

His first *shaktipat diksha* or initiation happened at the ashram unusually and suddenly, when she kicked him with her left leg on his chest whilst uttering the '*ekaakshari'* or single-syllable mantra. It caused him to go into a trance for almost sixteen hours. After he came out, they returned to the tree in the forest. She then spoke to him, giving upadesha:

'***You have to keep this Agni (fire) with you forever and make use of it for others. A person who lives only for himself is an animal; a person who lives for others is a bhagavan (divine one). Now you have to decide what you want to become: an animal or a bhagavan. If you decide on the positive one, take an oath that for the rest of your life, you will live for others, and only for others, regardless of the consequences on the spiritual journey.***'

He then took a solemn oath to live only for others, and she promised to be with him always. There was no other sadhana, no japa or mantra that Avadhoota Tara Mayee taught him; all he did was observe what was happening. The lessons of love and service to the world continued when Tara Mayee first taught him to do sadhana in water. Without body consciousness, while practicing sadhana in water for long hours, the limbs can get bruised by the constant biting of schools of fish. She said, '**That is fine. The fish will get something to eat. So stay there in the water. May you always be like this in both your material as well as spiritual life. Let your body be beneficial to others.**'

She urged that an Avadhuta should not be anxious about his own body. He should shun attachment to his physical existence. His body is only a tool to serve the needs of others. (To this day, it is this inspiration that Nadanandaji derived from Tara Maa that is enabling him to serve people despite his ill-health).

Soon, he began to perceive the sweet burning sensation of the fire within. A desire to go to the Himalayas slowly began growing. Still, he wondered how he could do so without being initiated into sanyasa or without the *kashaya vastra* (saffron-coloured robe). But his Guruji had read his mind and arranged for a sanyasi visiting Mookambika to perform his *sanyasa sanskara* (rituals related to renunciation), as Avadhutas are not supposed to do rituals. It was a day-long event by the Sauparnika river. **Under the supervision of his Guruji, the sanyasi ordained him with the saffron clothing and the new name of 'Swami Nadananda Tirtha" – Tirtha being one of the ten sects in the Dashanami tradition of sanyasa.**

Now he began to be regarded differently by people, with a great deal of respect and prostration. After a few months, his Guruji asked him to leave for '*tapas*' (ascetic practice) in the Himalayas, the land of the Rishis. **Though the journey would be arduous, she assured him that she would always be with him, just as she had been with him over lifetimes.** He was to meet with her *gurubehen* (a female co-disciple of the same Guru, and in this case her biological sister as well), Asha Mayee, who lived at Triyugi Narayan. **She told him to beware of *maya* (name, fame, wealth, women) and not take up residency in any existing ashrams. She would make sure that he would be cared for when he needed it.** He was to travel barefoot and not carry any money with him, nor ever take any dakshina (donations) or clothing from devotees; only accept alms in the form of food (bhiksha), and keep up his chosen poverty. He just had to maintain his purity and innocence and never be afraid or look back.

Sent off on His Mission

He left for the Himalayas by train, clad in saffron with his kappar (bhiksha bowl) and water pot, and a blanket and nothing else. In Haridwar, one Mast Ram Baba guided him into a twenty-one-day sadhana. Following this, he traveled to Vyas Ghat, a grueling walk, barefoot for eight days. After a sadhana there for fifteen days, he moved on to Devprayag. He met Avadhuta Asha Mayee there by the banks of the Ganga, who asked him to return to Vyas Ghat, which he did.

Near Vyas Ghat, he found a cave to live in, near a temple whose priest attended to his needs. **Since it was his first Navaratri in the Himalayas, he did a forty-one-day *purascharana* of the shodashi mantra (Srividya) japa, undisturbed.** He only had Ganga water during those days and nothing to eat except some leaves from the forest. A snake had been living in the cave as well, and at the end of the sadhana, the snake went around him

three times and died. At the insistence of one Vigyanand Saraswati, he initiated him into the Goddess's *Tryakshari* (three-syllabled) mantra. With this initiation or diksha, he became Guruji's first disciple. At the time of Shivaratri, he initiated him and the temple priest into the Goddess's panchadasi or fifteen-syllable mantra.

Then he moved on to Devprayag where he chose to live by the river ghat in the open, despite the bitter cold. He again 'met' Asha Mayee though she was supposed to be physically in Triyuginarayan. Though he was planning to move on to Gangotri, she dissuaded him from doing so until April because of the hostile weather conditions. Since he had ninety days, he did another japa (chant) of sixteen lakh times 'shodashi mantra', sleeping on the ghat steps at night. **There he had the amazing experience of seeing an old saint clad in white, walking over the river's water and coming to him. The saint conveyed that he had met Tara Mayee in Mookambika a few days earlier. She had sent some *paayasam* (sweet porridge) for him, packed in a teakwood tree leaf.** Nadanandaji was deeply moved and encouraged at this. He then moved on to Gangotri via Rishikesh and Uttarkashi on foot, visiting the **Vashishta cave** enroute.

An interesting episode on this journey was his initiation into the Bismillah mantra by a Muslim shepherdess. He then reached Uttarkashi, where he met up with many sadhus. **All that he had with him throughout his travels were one piece of cloth, one blanket, one vessel for bhiksha and one for water, and never any money.** Avadhoota Tara Mayee appeared before him here in love and encouragement, bringing a small packet of peppered groundnuts fried in ghee. Here too, he decided to do another purascharana (intense chants), staying by the river ghats, with hardly anything to eat. The hair on his body would stand on end (*romaharsha*) during japa. He would always hear the mantra (*shodashi*) around him. Once again, at the end of the purascharana, Avadhoota Tara Mayee appeared, scolding him for starving himself. She had brought with her rice and sambar packed in plantain leaves (this plant is not found in the Himalayas) and hand-fed him affectionately. **This was the last time she ever appeared before him in her own form though he did have many experiences of her presence later, in other forms.** After reaching Gangotri, he did yet another purascharana by the river banks, in a barebones tent since he could not find an unoccupied cave. The weather was very harsh, and he had fever and body pain due to the wind.

In Search of Gyanganj

After a short stay to recuperate, he returned to Uttarkashi and decided to search for Gyanganj in Tibet, the origin of his Guru *Parampara* or tradition. **Gyanganj is like a university where every spiritual practice under the sun can be learned.** But before that, he wanted to go to see Asha Mayee in Triyuginarayan. On the long journey by foot, he stayed in village temples along the way. Her cave was on the top of a very steep climb. **She told him that the mystical Gyanganj was accessible to someone only if it was the wish of the great Mahaguru Mahatapa (aka Mahavatar Babaji), and no one would otherwise be able to locate it among the foggy snow-clad mountains of Tibet.** She gave him a *shaligram*-like thing, telling him it was the 'beejam' (literal meaning 'the seed') of his life in spirituality. These days it can be found in the pooja room of the Baba of Anandamayi Peeth at Indore in Madhya Pradesh.

The journey through Tibet was very challenging. He was unsuccessful in finding Gyanganj, and he realised that this was because of the fact that even the tiniest speck of impurity will bar one from entering there. So he returned to Haridwar, via Arunachal and Varanasi, and traveled from there to Vikasnagar near Dehradun, again on foot. He did a purascharana there by the banks of the Yamuna. During that stay, he received an invitation from a Swami

from Jammu to visit there and then go for the darshan of Vaishno Devi. Since Navaratri was approaching, by popular demand, he stayed there to do Chandi Paath and Devi Bhagavatam discourses during the nine days. The villagers were delighted to have him there and proposed building a cottage for him and constructing a temple for the Mother Goddess, to which he consented. While this was happening, he did his seventh Srividya purascharana.

First Meeting With Babaji

With winter approaching, he left the place to go to Gujarat and then returned to Dehradun to serve tribals through the Vanavasi Kalyan Ashram's organisation for more than five years. During this time, he went for the Kumbh Mela in Prayag for forty-one days. On one of those days, at sunset time, he happened to be near a group of people sitting in a line near the *sangam* (confluence of the three rivers, Ganga, Yamuna, and Saraswati). It was then that he recognised the presence of Babaji (from Paramahamsa Yogananda's book). Though he tried many times to reach him, he could not move, as if his legs were chained. Finally, he could see the face of Babaji, who gestured him to move. He did pranams standing there itself and once again tried to move towards him. But Babaji had disappeared from the vicinity. Nadanandaji stayed there in a trance for a long time. The mere vision of him had given him such intoxication!

Feeling a hand on his shoulder, he looked back to see a sadhu standing behind him, in white robes, white, matted hair, and a beard. The sadhu spoke: '**Look, Swamiji, to have *darshan* (sight) or *sparshan* (touch) of great saints we must have eligibility. Purity of body/mind/intellect is essential. You failed to reach Gyanganj or Babaji. Why? You know, even now, you have some impurity in mind. Desire to gain something materialistic is your problem.**' While Nadanandaji was wondering how this stranger knew about his failed attempt to reach Gyanganj and Babaji, the sadhu spoke again: '**I know all about you! You have done good sadhana on Srividya, and you are planning to move to do Narmada *parikrama*. But mind one thing – even a small impurity in mind, body, or intellect, or any materialistic thought will be a hindrance in reaching your goal'**, and then he merged with the crowd.

Nadanadaji's attempt at the pilgrimage of Narmada parikrama, which can take a year, had to be given up halfway due to serious illness in between. He did do an eighth purascharana of Srividya japa though. Later he visited Rajasthan and then traveled south to Tirupati. There, instead of Lord Venkateshwara [a form of Vishnu], he saw Maha Tripura Sundari's (divine Mother) idol instead. He then went to Srisailam and Arunachala. In the latter, he meditated all night on the hill where the Virupaksha cave is located.

Returning to Haridwar, he did his tenth Shodashi purascharana. During this time, he was visited by a saffron-clad sadhu with matted hair, a long stick in one hand, and a water pot in the other hand. He came and sat near him and started talking: '**Son, though you don't know me, I know you very well and have been following you from the first day of your spiritual journey, and I know about your deep disappointment at not being able to reach Gyanganj. I am Bhriguram Paramahamsa. I am coming from Gyanganj with a message from Mahatapa Guruji. After completing your purascharana, go back to your ashram in Jammu. Then, in a short while, you will get a chance to go to the Himalayas again. Go and have the darshan of Mansarovar-Kailash!**' He was none other than his Paratpara Guru – his Guruji's Guruji's Guruji, and the mere vision of a great Guru of his tradition filled him with new energy in body/mind/intellect!

As instructed by Bhriguram Paramahamsa, Avadhoota Nadanandaji headed for Jammu. In addition to holding satsangs, he helped raise money for ashram construction by doing Chandi Paath in various homes there, including those of non-Brahmins, thereby setting an example. He then left for Haridwar en route to Nepal to visit Mansarovar/Kailash. Though he journeyed in Nepal with a group, he chose not to engage in conversation but do Devi Pranava japa while walking. Moreover, he walked without shoes as he had always done, unlike the others. So after fifteen days of such walking, his legs below the knees had swollen; he started lagging, unable to keep up with them. It was nearing sunset, and being exhausted, he decided to rest under a tree. **As he sat there with closed eyes, contemplating the three aspects of the Divine Mother, he heard a sound. Opening his eyes, he saw a tall, beautiful woman before him, well decorated with ornaments and flower garland, wearing a lustrous sari. He checked to see if it was not a dream. When she touched him, he felt as if he had been transformed into an infant of six months. Then lifting him in her arms, she fed him with milk from her breast. This went on for a few minutes, and all the while he felt as though he was completely submerged in brilliant divine light.** Nadanandaji writes in his autobiography that when he recalls that incident, he can still taste that milk on his tongue.

Heading for Lake Mansarovar and Mount Kailash

Twenty-five days after the beginning of the journey, he reached Mansarovar. To him, the journey to Mansarovar means the journey to one's pure heart that loves every being equally. **The external Mansarovar is only good scenery for the eyes. But diving into the internal Mansarovar, one will be in ecstasy in the everlasting experience of Bliss.** When he heard people say that if they were lucky, they might see a *hamsa* or a swan there, he recalled that '*hamsa-soham'* is one of the last mantras of Srividya! *Hamsa* also means *prana* or vital energy. To bathe in Mansarovar means to ascend in the *prana shakti* through '*hamsa-soham*" (a technique of *pranayama*) and reach Sahasrara, the crown energy center and then merge the *prana shakti* with Pure Consciousness (Shiva). Then 'Awareness' (Shakti) would lead the practitioner to reach the *Advaita siddhi/moksha,* which is the ultimate reality. **He understood that mere washing of one's body in the lake Mansarovar on reaching the hill known as Kailash would not give someone salvation or *moksha*, but by going through the path of yoga and tantra, one can definitely attain *moksha*.**

He sat on the banks of Mansarovar for three days without eating or drinking, in a state of intoxication and the state of Pure Being, feeling his body as very light, tears of ecstasy in his eyes, and the 'hamsa-soham' mantra echoing in his brain. On the third night, he saw a light emerging from the lake, but after a few seconds, he could see that it was his revered Guruji (Avadhoota Tara Mayee) appearing before him. He pinched his hand to confirm that it was not a dream. Tears overflowed from his eyes, and horripilations swept him. His legs shivered as he got up to move towards her. **Placing her hands on his shoulders, she embraced him, scolding him for not eating properly during sadha**na. She reminded him that this journey had happened only because Guru Mahatapa of Gyanganj had planned it that way. Then she led him to a yogi sitting on the lakeshore, none other than **Keenaram Paramahamsa**, her paramaguru from Gyanganj. The yogi was in deep meditation, wearing white clothes, white hair, a big beard, and a well-built body.

As Nadanandaji offered his *saashtanga pranams (full-body prostrations)*, Keenaram Baba opened his eyes and gestured to sit near him. He spoke: '**All that is happening is not unexpected. All this was destined. You are destined to burn yourself in this pyre. You had the experience of '*soham*.' Yes, this was destined! Now, I have something for you.**

Through Tara, I am destined to pass my yogic powers to you.‘ Again the yogi closed his eyes and told Tara Mayee to touch the centre of her disciple’s forehead. At that, he experienced the sound of *soham* in and around himself, feeling as if his body were burning in fire and shivering as if in fever. His eyes had closed on their own. He heard the voice of the yogi again: ‘**Son, these are the siddhis (spiritual powers) which you are supposed to keep with you. Now onwards, you are a Siddha yogi, who has the siddhis of *doora shravan* (extrasensory ability to hear conversations far away), *doora darshan* (extrasensory abilities to see things not in range of eyesight), healing powers, and *sankalpa siddhi* (power to fulfill one’s desires effortlessly). Do not misuse them. You have taken an oath to live for others, and you need these powers to do so. So keep them and live for others!**‘
Tara Mayee said, ‘**Son, this is the last part of your *shaktipat deeksha*. Now you are a perfect adept, but remember, do not reveal your identity now. When the time comes, I will let you know while I prepare you for *loka sangraha* (living for the entire humanity).**‘ She also asked him to prepare any of his disciples to carry on this work in the future.
(Note: Many years later, in June 2016, Avadhoota Nadanandaji connected Mohanji with the Guru Mandala when he made him offer dakshina to the great master, Bhriguram Paramahansa, across from the Shiva temple in Shirdi. The Guru Mandala also conferred the title of Brahmarishi upon Mohanji through Avadhoota Nadananda. Later, Avadhoota Nadananda transferred his spiritual wealth to Mohanji)
Though he joined the group of sadhus to Kailash, he chose not to go for *parikrama [circumambulation]*, having already reached the real Kailash within, due to the grace of his Guruji through the experience of *soham* at Mansarovar.

Advanced Tantra Training

After the experience of *Advaita Siddhi* (Attainment of non-duality – i.e., realizing the Self) during the Kailash trip, he was keen to do *Tantra Sadhana*, being inspired by Ramakrishna Paramahamsa, who had tried even Islamic and Christian modes of sadhana. For this purpose, he traveled to Varanasi. Unable to find food or accommodation, he sat chanting mantras on the steps of the famous Manikarnika Ghat, where the air is full of smoke day and night, from the burning pyres of bodies in cremation. An older woman, who appeared to be a beggar, came and sat near him and lovingly offered the food she had collected. He told her that he was in search of a Guru who could teach him Tantra sadhana. Soon he was introduced to a well-known Bengali *tantrik* of that time who agreed to teach him, telling him that he had to stay at that ghat only for that purpose. **The condition for his agreeing to teach was that Nadanandaji would, in return, initiate the tantrik into Srividya, to which he agreed. There were two steps to the *Tantra sadhana*, the first one performing *homa* over a burning pyre at night after completing *japa*. He also warned about possible dangerous snares with this sadhana.** Only after completing this successfully could he move on to the next step of *shava sadhana*. The Bengali *tantrik* then went away to Tarapith.
Nadanandaji began the sadhana in earnest during nights near a burning pyre. The beggar woman would bring him food during the day. One night during sadhana, a very fierce form of a lady, naked and wearing a garland of skulls, appeared in front of him and ordered him to stop his *japa*. When he replied that he wanted nothing, she gave a terrifying laugh. At that point, Nadanandaji became angry and told her to go away. Then she became calm and told

him, **‘Son, I was testing whether you are doing it for materialistic needs. Ok, continue, I will be yours from the day of completion of your *japa.’*** Then he understood that she was none other than Mother Tara (Goddess Tara, nith form of Dasamaha Vidya), whose mantra japa he was doing.
He also realised that the beggar woman was no ordinary woman but instead a great *sadhika* in Tantra, a Yogini, or a Bhairavi. She told him she had a dream on the second day of meeting him. In that, an old lady was saying to take care of her child, showing Nadanandaji. **The sadhika now understood that he had a special mission destined for him by his *Guru Parampara*. In serving him, she would get the blessings of the *Guru Parampara*.**

In later years, while staying in an ashram at Indore, Nadanandaji researched the vibrations of *Sri Chakra Bindu* and prepared the manuscript for the book ‘Secrets of Sri Chakra.’ Years later, when he was in Kurnool, Andhra Pradesh, he completed the work on ‘The Science and Essence of Srividya’, which was published as a hardbound book. He had an intention that he did not share with anyone, to submit the transcripts of his research work to the great Gurus of Gyanganj, seeking their blessings. So he decided to go to Tibet via Sikkim and Arunachal. He walked all day, for days, just like he had done on the previous journey sheltering in Buddhist viharas, with no compass, guide, or map, and only with a prayer in his heart to his Guruji.
As he neared Gyanganj, he was greeted at the main entrance by Bhriguram Paramahansa, as if he had been awaiting the arrival of Nadanandaji. The next day, he was taken to the cave of Mahatapa Baba, which was filled with divine effulgences and fragrances. This was the first time he was coming so close to the holy feet of the great Guru who was sitting with eyes closed in *siddhasana* posture on a rock. **With deep reverence, he placed the spiral-bound volume of the book ‘The Science and Essence of Srividya’, at the feet of Mahaguru Mahatapa. The cave began to reverberate with the divine humming of the sound Om. Mahaguru neither spoke nor opened his eyes, and the reverberation was the sign that work had received supreme approval as per the tradition of acceptance.**
When he came out of the cave, Bhriguramji embraced Nadanandaji and told him that after 50 years, this was the first time that they heard the sound from the Supreme Guru Mahatapa.

Retirement

Avadhoota Nadanandaji and Mohanji have developed an extraordinary relationship. Nadanandaji connected Mohanji with the Guru Mandala (lineage of masters) when he made him offer dakshina to the great master, Bhriguram Paramahamsa, from the Guru Mandala, across from the Shiva temple at Shirdi, in June 2016. Then, the Guru Mandala conferred the title of ‘Brahmarishi’ on Mohanji, which was given through Avadhoota Nadanandaji. Finally, at a special ceremony, Avadhoota Nadanandaji transferred his entire spiritual wealth to Mohanji. At that time, in a solemn and no-nonsense tone, yet soaked with love, Nadanandaji said to Mohanji, ‘**I have been crying to find someone eligible to hand over. I have been waiting for permission to withdraw from public life. The Guru Mandala told me, “You can get off the saddle. You are free to step down now.” They relieved me of all my responsibilities. I have to step down. For a few decades now, I have been walking this tedious path literally with blood in my mouth and fifth stage cancer, which I had taken over from a woman who was dying. Now I am seventy-six. This body is tired. I cannot**

move on like this anymore. I need to withdraw from public life, go back to myself and merge with the supreme consciousness. I shall be in isolation.'

Even though Nadanandai is still going for treatment, in X-rays and scans, no ailments are ever visible, even while he has fifth stage cancer. This is intriguing to the doctors. He has said about this: '**When our seven chakras are activated, and we operate in superconscious realms, the body is equal to *sookshma* (subtle). When cosmic energy is fully activated in our system, artificial energies such as medicines or machines will never work or get nullified. Medical science will not understand that.**'

One wonders how Nadanandaji could travel thousands of kilometers raising funds for the gurukulam 'Aksharathara', despite his deteriorating health on one side and the devastating pandemic on the other. **Not just that alone, scores of disciples were inflicted with the Covid virus. He has been at the forefront, counseling them, guiding them with medication, tips to enhance immunity, exuding inexorable confidence, performing rituals almost daily, special *homas* to save lives, and finally brought many of them back to normal lives.** A few, as destined, received from their beloved Guru, Agnishradh, a ritual to liberate them from all earthly and ethereal *prarabdha [karma],* since they were not privileged to get a traditional funeral owing to Covid protocol.

Nadanandaji says, '**I do not touch money. I do not use money. When people give money, I use it for serving the needy. I do not have a bank account.**'

Nadanandaji is also very fond of music and an excellent singer. His musical journey began with Bhimsen Joshi. He can be seen singing and dancing enthusiastically during festival concerts organised at Siddhaganj. The association with his master could be the reason for his inclination to Hindustani music and gazals besides South Indian classical music. The ease with which he sings ghazals and classical music is inexpressible. **Tears often roll down his cheeks when listening to any singer rendering *krithis* (songs) with deep devotion.** From classics to film songs, nothing misses Nadanandaji's attention, and he ensures everyone enjoys the music. By explaining a krithi, its meaning, and context, he connects everyone into its magic.

Teachings

In Tantric cosmology, the whole universe is perceived as being created, penetrated, and sustained by two fundamental forces permanently in a perfect, indestructible union. These forces or universal aspects are called Shiva and Shakti. Traditionally, these principles have been associated with a form, respectively, that of a masculine deity and a feminine one. **Nadanandaji divulges that the *Paramatma,* which is *Ardhanareeswara* (both masculine and feminine) in form, exists in ourselves.** But unfortunately, like the musk deer, which, not realising the fact that the fragrance emanates from its own navel, madly searches for it outside, we too run a race to explore the cosmos for that divine energy that is seated within us. **Hence, one must change the direction of his journey, to deeply inward to discover the divine power within.**

Antharmukham (looking inward) is much misunderstood, says Nadanandaji. If *chitta suddhi* (purity) is absent, then we may not even understand it. **To prepare a disciple to reach that inward-looking state, the Guru traditions have insisted on japa (chanting), dhyana (meditation), homa (fire rituals), puja (worship), namasankeerthana (singing devotional music), sattvic food (pure & natural food), pilgrimage, visiting divine Masters, etc. That way, we become purified without sometimes even knowing it.** When our minds are cleansed, we obtain that 'inner eye', or ability to look within; that subtle vision to see and observe dispassionately every single thought and action of ours.

– **'The basis for spiritual life is faith. If there is faith, everything is possible. Nothing is impossible with full faith. Having absolute faith is itself absolute attainment.'**

– 'When one enters the spiritual path, one should have unwavering faith in Guru, Self, and God. They are all one. Mere surrender to the Guru is enough. **Surrendering by words is of no use. One surrenders by deeds. That is, one should walk along with the Guru and live the life as preached by him.** One should follow the 'Guru vakya' meticulously and in spirit.'

– 'Traveling with soul, body, and intellect in Guru's rhythm, there won't be any delay in reaching the goal. Be aware that the Guru is the light that drives away all darkness and ignorance in a flash. Guru is a flow. Once you travel with the Guru, the journey becomes smooth. But, be cautious not to entertain the ego by feeling that 'I have a Guru' and 'I possess him'.'

– '**Never can a disciple choose his Guru. Be in the search, awakened and open, and then the Guru will choose you.** When the Guru comes to you, don't stop him; allow him to enter into your whole being and enable him to settle within. Of course, it will be an arduous journey. Being with a Guru is a must for realisation. One cannot measure the depth of a river by simply sitting on its bank; one has to enter, dip and merge with the river.'

Nadanandaji says, 'I have been teaching my disciples the art of dying; to kill their external consciousness which is filled with lust, anger, and attachment, and to raise their awareness to total realisation. One must understand that the idea that one can get realisation through touch or in a minute is false. Are people who do spiritual practice for 40, 50 years fools? **Realise that there is nothing to be obtained externally and that within you is the enlightened state. Be with a Guru; that guru will take you to the ultimate reality.**'

– 'The purpose of human birth is to realise who you are; apart from the body-mind-intellect, one is consciousness, cosmos, nature, everything. **Be aware that the body, money, near and dear ones, all will be lost one day, but if you are on a spiritual path, you will**

realise your true worth. In the company of a Guru, one loses everything to gain everything.‘

Guruji said, ‘I do not speak anything. It is Guru Mandala speaking through me. **Those who connect to this body called Nadananda will suffer from a delusion. Those who connect to the universe beneath the form will reach the highest.** Those who need nothing will get everything. Those who need everything can never be satisfied by anybody.’

– ‘Maa Tara Mayee used to say, until and unless man experiences the feelings of each atom of this universe, he has not achieved completeness. We should feel within us the movement of an ant, or an overwhelming tsunami, with equal intensity. We should be able to feel the pain of a falling leaf and the wail of a mother who lost her son in the war thousands of miles away. We should be able to share the experience of every being in every corner of the world. **We should be in that kind of expansion and perfect inner silence that we miss nothing while we experience being the universe. Everything is in an atom. The potential for the whole universe is stored in an atom. And atoms are all that we are.**‘

– ‘**The sign of a true disciple is the lack of ‘why’ in the mind.** So never ask ‘why’ or ‘how?’ You shall receive everything and more than you need for carrying out the journey to a wonderful completion. I shall keep my promises. I shall be with you every step, even if I do not have a body.’

Avadhoota Nadanandaji has zero tolerance towards those who betray his Guru or Tradition. One person approached him for initiation. He asked him whether he had obtained initiation from anyone else. He said that he had received initiation from four different masters before he came to him. Guruji became furious and asked him to leave his presence immediately. He said, ‘**One who cannot respect his Guru has no place in my world.**‘ He reacts with the intensity of Mother Durga towards those who cheat, steal, betray or do unethical things in life. He is straightforward and an epitome of pure love towards those suffering and helpless in the world.

– ‘Rituals and ceremonies are only for beginners. True spirituality is to serve others. *Seva hi mama dharma*,’ says Nadanandaji.

– ‘We are not Hindus, Muslims, and Christians; rather, we are all human beings. So my disciples and I have only one thing in mind: Do seva, do seva, do seva, selfless seva. My God does not sit in a temple, mosque, or church. **The suffering people are my gods. Not the idols or pictures. Instead of doing abhishekam to a shiva lingam with milk, Bhagavan Shiva would be happy if, instead, half a glass of milk were given to a poor girl.** If you feed a poor man daily, you need not even go to the temple. If you have this attitude, life will flourish like anything. I am a humanist. Temples ought to be centres to create awareness that Bhagavan is everywhere, including in those who are suffering.’

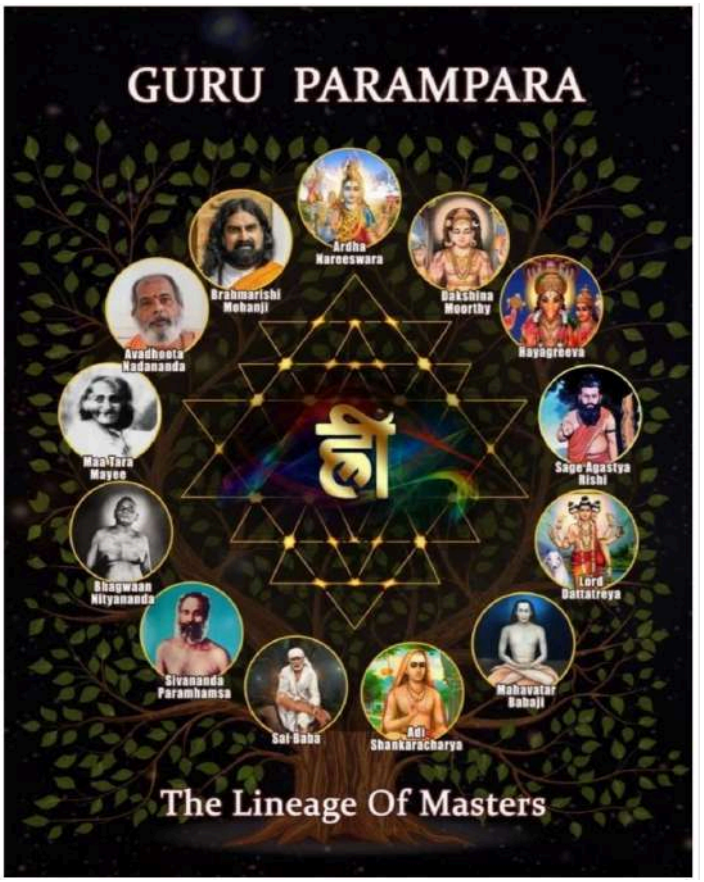
– ‘It is easy as pie to sermonise that one should live one’s life for others. It’s almost like an Ayurveda doctor prescribing his patient to consume the bitter *kashayam* (decoction) or medicine. Practically, it is crucial to help others by forgetting all our comfort zones and conveniences. **A good heart is the prerequisite to do good deeds. A good heart implies achieving divinity.**‘

– ‘Only the uncontaminated mind is eligible to serve the poor. It means the mind should be pure and chaste. Or else there will be a selfish motive behind each seva one performs. A person reaches that state only when the demonic qualities are exhausted, and hence a Guru’s blessing is essential for making that happen.’

– ‘Before venturing to help others, realise the truth that the concept of ‘others’ does not exist. What is significant is the awareness that whatever is seen and unseen is nothing but the Self. If one experiences this state, there is no duality, only oneness or the *advaita tattva*

(non-duality principle). Then slowly, the concept of others dissolves, and the understanding that good deeds alone are the essence of Self awakens.'
– 'The Guru shows only one thing through his example: wipe the tears of others before wiping your tears. **He cleanses his disciples by various means through mantra, japa, and bhajan, by shouting at them at times, and above all, he shows them the actual way to attain the Self by surrendering to the Guru and serving the needy.** He shows to them that he is the servant of the servants, and in return, he seeks only one thing from his disciples, that they attain the Self, recognise it, experience it, and merge with it.'

Nadanandaji emphasises two essential things: being practical and relevant (relevant to each location, situation, people, and their needs). He often mentions that charity should not be for namesake. We should never have a superiority complex. We should deliver what is relevant. We should perform without delay because our promises affect somebody positively or negatively. When promises are not kept, it affects relationships. Also, we should focus more on empowering rather than feeding dependency. We should hold hands as long as needed and allow them to be free. Humility is the right attitude of a karma yogi. He urges all to perform more activities and never let the system slow down because of individual laziness. There is no point in providing soap where there is no water. Give water first – then soap. **'Mine' and 'ours' should become the last in the line of priority. One should not have any expectations or ego barriers. One should be free inside and see the world as one's reflection.**



Sacred Practices/Sadhana

Avadhoota Nadanandaji is an authority in Samaya Marg of Srividya and Keralacharam (Kadi Vidya).

Adi Sankaracharya is the exponent of this school of thought, which is the practical system of experiencing Advaita. From Sadashiva to Avadhuta Dattatreya to Maharishi Parashuram to Sankaracharya to Namboodiris is the *parampara* (tradition). This tradition also exists in the present time.

Inclusion of both Kaula (external) and Samaya (internal) worship is one of the rare specialties of this *parampara* [lineage]. This is a way of practical Advaita (Brahma stithi) by *antaryaga* (internal worship or Kundalini yoga of Samaya marga). External rituals along with internal bhavana (experience) is Kaula + Samaya + Yoga + Bhakti; this is what distinguishes this tradition from others. Other Dravidas of South India are also practicing this system.

Parashurama Kalpa Sutra, Nityotsava, Bhavanopanishad, Saundaryalahari are a few of the primary scriptures for this tradition. Chaturamnaya Mutts of Adi Shankara (Advaita) sanyasis also follow this Keralacharam. Cheena, Vanga (Bengali), Kashmira acharas of Srividya Kaula traditions also developed on this basis and are being practiced with a few differences.

Under the guidance of a *poornabhishikta* (the one who has completed everything about Srividya practice) Srividya guru, through *krama deeksha* (stepwise progression) in Kaula or Samaya (external & internal) margas (ways), an adept can reach the *Advaita siddhi* (*soham* stage, state of non-duality), also known as *Nirvikalpa Samadhi* (higher state of awareness where one has reached his 'Self').

Guruji says: 'My research on the vibrations of the *bindu* (the dot at the center) of Srichakra was undertaken as per the command of Gyanganj gurus. **These vibrations perfectly balance the entire cosmos. I found out that the cosmos is sustained, both spiritually and materially, by 1,83,000 types of pulsations and have recorded these.** I took the entire work, consisting of about 600 pages of manuscript, to the Banaras Hindu University for publication, but they did not publish it. Later, my friend Shri Gopinathan Iyengar took it to Germany, where it was published in English and Sanskrit."

It is fascinating how geometry with a few lines, basic mathematical models, and alphabets symbolizes the Universe, the Cosmic energy. Sri Chakra is worshipped in *Meru (3-d)* as well as *Bhoopura (2-d)* forms. Hindu Philosophy considers the mantra and the yantra as the presiding deity itself. It is believed that the Mother Goddess manifests Herself in Srichakra along with Her *parivara yogini ganas* (family of *yoginis*). The different levels of Srichakra called *avaranas* (enclosures), have accommodated each group of *yoginis* with a presiding deity, Chakraswamini. Finally, the male and female forms (Shiva and Shakti) of Consciousness and Awareness reside at the *navama* (9th) *avarana*, the Bindu (Sarvanandamaya Chakra).

It is impossible for a human being to explore the dimensions of Srichakra; it can only be done with the help of Mother herself. However, through his own experiences, Avadhoota Nadanandaji has, with colossal effort, tried to unfold some of the secrets of Srichakra from profound and subtle experiences during meditation.

Seva as Sacred Practice:

The festival Ugadi is celebrated as Hindu New Year's Day in Andhra Pradesh, Telangana, Karnataka, and Maharashtra. Devotees from these states travel on foot, walking thousands of miles to have darshan of Lord Mallikarjuna in the Jyotirlinga at Srisailam in Andhra Pradesh on this auspicious day. The devotees coming from Karnataka

and Maharashtra treat Lord Mallikarjuna as their son-in-law, considering Goddess Bhramaramba as their daughter married to Lord Mallikarjuna of Srisailam. As customary, they carry new clothes, sweets, and specific edibles presumed as favorite foods of their son-in-law. They also carry a balm, a kind of ointment to apply to Goddess Bhramaramba, explaining that she might need it in case of a headache. Generations of people have done so with pure bhaava (feeling) and with enthusiasm.

Every year, Avadhoota Nadananda Guruji has guided a unique seva program through his Ashraya Trust for these devotees walking on foot for thousands of miles. As the journey can take months, they eat whatever is available on the way and sometimes go hungry — they brave blisters, body pains, fever, etc., as they walk towards this darshan. **Guruji prepares a special Ayurvedic medicated oil to be massaged on the legs of the devotees. The massage relieves their aching legs, and they walk ahead with double the energy.** In addition, the pilgrims are offered shelters for rest, water/buttermilk to quench their thirst, and meals loaded with nutrition-rich vegetables. All these are provided round the clock for seven days en route to Srisailam near Kurnool.

Hundreds of volunteers and scores of medical personnel work happily, welcoming the travelers with a lot of affection, cleaning their feet with warm water, wiping them with a soft cloth, and gently massaging with the medicated oil prepared for them. The doctors attend to their blisters, applying ointments and bandages if necessary. **The surprising fact is that none of the volunteers appear tired on these seven days. They can keep going due to the divine shower of energy from the Guru Mandala.** An average of 250,000 devotees are served each year, and the volunteers receive their blessings.

The volunteers in Kurnool offer seva to a leper's colony, considering it the highest sadhana initiated by Guruji. They are committed to going there every evening with a hot and nutritious meal, cleaning their wounds every Tuesday, equating it to the pada pooja of Lord Parameswara, conducting a medical camp the first Wednesday of every month to relieve them of their pains. They also run programs supporting education for the children in the township. The results have been remarkable: only 4 out of 40 patients remain to be cured, and the children are doing marvelously in both school and college education.

Miracles

There are too many miracles connected with Nadanandaji to list them all here, but here is one where he did the seemingly impossible.

When he stayed at Anandamayi Ma ashram in Indore doing research, he spotted a small, beautiful butterfly lying dead on the ground. He was moved deeply for some inexplicable reason. He picked up the tiny creature, and as he was moving to his room, he met up with a baba of the ashram and his medical doctor friend. Discussions about prana ensued between him and the doctor. Then, because of an unexpected and self-invited challenge, he said he could bring the butterfly back to life the next day. He went to the market and bought a glass box with a small hole on top. Placing the dead butterfly inside the box, he kept it inside his pooja room. All night long, he was sending vibrations of sankalpas and japa mantras to it. The next day, the baba and the skeptical doctor came over, and **Nadanandaji opened the glass box. Then connecting to his Guruji, he clapped just once, and the butterfly flapped its wings and took off, did a sortie, then fell down and died.** The doctor watched in amazement at this miracle. Later Nadanandaji felt remorseful at violating the laws of

nature but consoled himself that he had successfully proved the power of *mantra shakti* (chants) in this age of nihilists.

Contemporary Masters

- Brahmarishi Mohanji
- Sathya Sai Baba
- Devi Amma

Holy Sites and Pilgrimages

Siddhaganj is Guruji Avadhoota Nadananda's ashram located in the town of Kurnool, Andhra Pradesh, India.

Challenging the outdated rituals that have crept into the Vedic system and pointing out the follies underlying it, Siddhanganj, under the aegis of Guruji, has been striving to eradicate social inequalities. Therefore, it stands as an ideal Ashram.

Here, women learn the Vedas and participate entirely in the Vedic rituals, which traditionally have been the prerogative of men in the patriarchal society. Moreover, women take precedence in conducting the *gurupaduka puja* (worship of the holy feet of Guru) held every Thursday. It is a pleasant fact that the Ashram workers partake in the Gurupaduka pooja, and genuinely remarkable that many of their daughters attend the *kanyaka puja* (worship by little girls). Everyday satsang in the Ashram includes even familial and educational topics, besides the regular subjects of Vedic Science, and appropriate suggestions and advice are extended to the devotees in this regard.

Siddhanganji fervently maintains that proper education alone can eradicate the caste system, therefore proclaiming that it be achieved at any cost and thus redefine the term 'Brahmins' as those who secured the proper education and 'backward' as illiterates. This has nothing to do with birth but of worth. **Guruji extols with examples that if a society wants to progress, the family must be protected. For a family, the woman is the central pillar; hence women must be protected.** Guruji's unique and glorious instruction was to have shared dining regardless of caste, creed, religion, and gender whenever celebrations and rituals were held both inside and outside the Ashram. **Once the dining is over, Guruji himself cleans up and puts the leftovers into the garbage. This act of Guruji shatters the social inequalities and the duality-based concept of 'I and You.' The practical example of *tatvamasi* is what is happening there.**

Guruji has placed Siddhaganj as a challenge to conventional spiritual organisations whose chief considerations are based on religion, creed, affluence, and power. Everyone, without any discrimination, gets to participate in *homa* and *yajna (both mean offerings to sacred fire)* in the Ashram. Here, a driver belonging to the Muslim community can place offerings in the *homakunda (sacred fire pit),* chanting the Islamic mantra '*Bismillahi….*'. Any selfless service done with dedication and attention is the worship of the Lord, and Siddhaganj is witness to the fact that women could implement this jubilantly.

While the conflict of women's temple entry prevails in many shrines, **at Siddhanganj, women are considered as the manifestation of *Shakti* in the concept of *Ardha-Nareeswara*.** Therefore women preside as the chief performers of all rituals and offerings. Besides, it is noteworthy that all-important functions and celebrations will also

have women as keynote speakers. Honoring women by giving them a special place in rituals and celebrations, especially those from the backward sections of society, and widows is a specialty seen only at Siddhanganj.

No creature is excluded from Siddhanganj. All are treated alike, whether it be the dog named ‘Sudheer’ that appears every day for bhiksha or the mother pigeon perched on the second floor of the Ashram. Guruji and his disciples are proud to be the descendants of a glorious culture that sees God in the grass, worms, flowers, and all the living and nonliving things on earth.

The Ashraya Trust has been formed as a sister concern of Siddhaganj to organise seva programs. Days are busy with food preparation and distribution to the suffering and starving. They serve the same food they eat to the needy in Government hospitals, railway stations, destitutes on sidewalks, across the flyovers, and the leprosy colony inmates.

In Gujarat, the dedication, donation, and renunciation for the sake of society of the devotees and seva volunteers will stand the test of time. Under the banner of ‘Manava Seva Samithi,’ the ‘Kshudha Nivaran Program’ in Gandhinagar and other vital cities organised by them as per Guruji’s advice deserves applause, especially during the covid pandemic. Gujarati brethren are the highest donors for the construction of the Gurukulam named ‘Akshara Tara,’ which will be launched by 2023, and the Ugadi Siva Bhakta Seva center in Kurnool.

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- Secrets of Matruka Yantras, Avadhoota Nadananda, published by Srividya Anusandhan Nyas, Panipat, 2004
- Autobiography of an Avadhoota, Parts 1 and 2, Gurulight Press

External Links

Autobiography of an Avadhoota, Parts 1
Autobiography of an Avadhoota, Parts 2
The Stranger, a biopic film on the life of Avadhoota Nadananda

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Videos

Shanti homam at Siddhaganj (2min):

https://youtu.be/Kn6pKB9JPxI?si=Gl0WEwYwYBk_Q4XI

Golden tradition (19min):

https://www.facebook.com/share/v/18uGLohiWd/

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Note: At the end of this ebook, two pages are included (see below), giving (I) Author info, and (ii) a master link and QR code to download all my Technical (viz. Thermodynamics, Heat Transfer, and Cryogenic Engineering) ebooks plus Spiritual ebooks, stored in archive.org.

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Dr. M. Thirumaleshwar
July 22, 2026

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